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Boston University
Graduate School

Thesis

THEORIES ON THE EDUCATION OF WOMEN IN FRANCE.

Submitted by
Norma Olive MacRury
" (A.B. Radcliffe, 1927)

In partial fulfilment of requirements for the
degree of Master of Arts.

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Education of women - France

Series

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Index

	Page
1. Introduction	1
2. The Middle Ages	2
3. The Sixteenth Century	3
4. The Seventeenth Century	
a. The Port Royal School for Girls	5
b. Mme. de Maintenon at the School of St. Cyr	7
c. Fenelon - Tr aité de l'Education des Filles	9
d. The "litterati" of the period	13
5. The Eighteenth Century	
a. Mme. de Lambert	16
b. L'Abbé de St. Pierre	19
c. Poulain de la Barre	22
d. Rousseau - L'Emile	23
e. Mme. d'Epinay	27
f. Mme. de Genlis	32
g. Mme. de Stael	34
h. Mme. Neckér de Saussure	36
i. Diderot	38
j. L'Abbé Blanchard	38

Index (continued)

	Page
5. The Eighteenth Century (continued)	
k. The French Revolution	39
(1) Talleyrand	39
(2) Condorcet	41
(3) LaKanal	43
(4) Jean Marie Calès	43
6. The Nineteenth Century	
a. Napoleon	44
b. Mme. Campan and the School at Écouen	45
c. Mme. de Remusat	47
d. Le père Gerard, Mgr. Dupanloup and Bernardin de St. Pierre	49
e. Aimé Martin	49
f. Caroline Barrau	50
g. Mme. Cavé	51
h. The "Loi Camille Sée"	52
i. Félix Pecaut	54
j. Vicomtesse d'Adhémar	55
k. Structure of secondary education for girls	56
l. Founding of Lycée Fénelon	57
7. The Twentieth Century	
a. Lack of change before the war	58
b. Sudden opening of new vocations	59

Index (continued)

	Page
7. The Twentieth Century (continued)	
c. Law of March, 1924	60
d. Lucien Poincaré	61
e. Important names in present-day education	62
8. Conclusion	63
9. Bibliography	67

Introduction

As everyone realizes, the amount of education allowed to women has been very small until recent times. In this respect, France did not differ from the rest of the world. However, women's education has been discussed over a considerable period of time, and it will be seen that the theories of education preceded by quite a long time, their actual realization. The aim of this thesis is to give a view of the ensemble of women's education; therefore, the treatment of each separate figure in the movement will, of necessity, be brief. An attempt has been made, however, to pick out the most salient points in this movement, and to give in sufficient detail each important figure, so that their relative values will not be distorted.

The Middle Ages

The Middle Ages was a period of little importance as regards the education of women. They were still considered very much inferior to man, so much so, that they were only his servants. We find, however, that women must have been trying to "break through" even then, else why should we find, in the "Roman de la Rose" this remark:?

"C'est chose qui moult me deplaist
Quand poule parle et coq se taist."

The Chevalier de la Tour Landry in 1372 wrote a book for the education of his daughters. He did not believe in giving them freedom, saying that woman is made to pray and to go to church. He recommended fasting for women; and said that a wife owed absolute obedience to her husband.

There was one man at this time who believed in educating women. This was Erasmus, who advocated that women should have enough education to assist in the education of their children, and to take part in the intellectual interests of their husbands.¹ Surely,

¹ Compayré - Hist. of Pedagogy. p.90.

this was a very modern doctrine, the like of which we do not find again for some time.

The Sixteenth Century

Even in the sixteenth century we find very little attention paid to the education of women. In Rabelais, to whom we look for up-to-the-minute ideas, we find an almost complete silence as to the training of women. In one of Gargantua's letters to Pantagruel we find this:

"The very brigands, butchers, soldiers of fortune, grooms, are more learned now than doctors and preachers were in my day. What am I saying? Women and girls have aspired to partake of this inheritance, of this manner of sound learning." 1

Montaigne, the other outstanding figure in the sixteenth century only mentions women once. He seems unwilling that they should be educated, yet if they will read, he chooses poetry, history and philosophy as the proper subjects for them. "It is for them to honor the arts and beautify the beautiful. What do they ask more than to live beloved and honored?" 2

1 Hodgson, G.E.-Studies in French Education from Rabelais & Rousseau. P.5

2 Montaigne-Bk. III, Essai III.

THE UNIVERSITY OF CHICAGO
DIVISION OF THE PHYSICAL SCIENCES

PHYSICS DEPARTMENT

RESEARCH REPORT

REPORT NO. 100

BY

JOHN H. SCHUBERT

PH.D. THESIS

DEPARTMENT OF PHYSICS

UNIVERSITY OF CHICAGO

CHICAGO, ILL.

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During this time women were not ignored, however. During the first half of the century Marguerite of Navarre was writing and holding court. Her Heptameron was widely read, and displayed more education than one would expect of a woman of the period.

Another woman of the period was Louise Labe' - the reigning genius of the École Lyonnaise. She also displayed an unexpected erudition, and a very commendable talent. ¹ She was renowned for her knowledge of languages, being proficient in Spanish, Italian, Greek, Latin, and her native tongue. She was a forerunner of the women in the next century who were to preside over the salons, but she had more real literary talent than most of her successors could even hope for.

The Seventeenth Century

Turning to the seventeenth century we find a sudden and widespread interest in the education of women. In this period lived some of the greatest exponents of feminine education. During this epoch

¹ Brauns chvrig - Notre Litt. vol.1, p.265.

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the new nation. The paper concludes by stating that the study of the history of the United States is a task of great importance, and that it is one which should be undertaken by all who are interested in the future of the country.

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the church was still in the ascendancy so all attempts at education were carried on through this organization.

In the first half of the century the school for girls was founded at Port Royal. The Règlement pour les Enfants was drawn up by Jacqueline Pascal in 1657 to explain the educational methods used in her school. With even a casual perusal of this document, one is astonished at the severity of the rules of silence and constant application. From the hour of arising (four A.M. for the older girls, and five for the little ones) until the time they retired (lights out at eight-fifteen), they were under constant surveillance. Even the little girls who were allowed what the good sisters considered freedom, were restricted as to their modes of play, and were made to keep a deep silence at all times except during recreation. They were never allowed to communicate with each other, except through the mistress of the class. During all the disciplinary functions, the children were taught humility and obedience, but as far as education was concerned, their knowledge was very scant. They were given certain books to read, such

The first of these is the fact that the
theoretical model is based on the assumption

that the system is in a steady state. This
assumption is not valid for all cases, and
the model must be modified to account for

transient behavior. The second is the fact
that the model is based on the assumption
that the system is linear. This assumption

is not valid for all cases, and the model
must be modified to account for non-linear
behavior. The third is the fact that the

model is based on the assumption that the
system is time-invariant. This assumption
is not valid for all cases, and the model

must be modified to account for time-
variant behavior. The fourth is the fact
that the model is based on the assumption

that the system is deterministic. This
assumption is not valid for all cases, and
the model must be modified to account for

stochastic behavior. The fifth is the fact
that the model is based on the assumption
that the system is continuous. This

as the "Sinners' Guide", "The Tradition of the Church" and "The Letters of M. de Cyran". They were taught, according to the program given by Jacqueline Pascal, reading, writing, and singing, besides the regular devotionals. The greater part of the day was passed in prayer, and in attending the various offices of the church. 1

During this time there were few opportunities for the poorer children to get an elementary education. There were some parish schools which offered rudimentary instruction, but these schools were never mixed, and it was usually the boys who profited by the distinction. There were few women capable of teaching at that time. Single women who had received education usually retired to the convents, and the few teachers available outside the monastery walls were grossly incompetent for the most part. An attempt had been made in 1609 by Anne and Françoise de Xaintonge to provide elementary education for girls. They wished to set up free, non-monastic schools for poor girls. Their methods were based on those of the Jesuit teaching monks. 2

1 Barnard, op. cit. p.198 ff.

2 Barnard, Op. cit. p.31

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and momentum of the particles.

In the second part of the paper, the author discusses the problem of the structure of the nucleus. It is shown that the structure of the nucleus is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and momentum of the particles.

The third part of the paper is devoted to a discussion of the problem of the structure of the molecule. It is shown that the structure of the molecule is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and momentum of the particles.

In the fourth part of the paper, the author discusses the problem of the structure of the crystal. It is shown that the structure of the crystal is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and momentum of the particles.

The fifth part of the paper is devoted to a discussion of the problem of the structure of the solid. It is shown that the structure of the solid is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and momentum of the particles.

In the sixth part of the paper, the author discusses the problem of the structure of the liquid. It is shown that the structure of the liquid is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and momentum of the particles.

The seventh part of the paper is devoted to a discussion of the problem of the structure of the gas. It is shown that the structure of the gas is determined by the laws of quantum mechanics, which are based on the principle of the uncertainty of the position and momentum of the particles.

Madame de Maintenon was one of the most distinguished educators of the century. Although her reputation has suffered because of her relations with Louis XIV. we cannot leave her out of any history of French education. She was the founder of the girls school known as Saint Cyr, where from 1686-1717 she spent her time almost continuously. For this school she had the greatest plans, and she was very free with advice and regulations. Several volumes of her letters, conversations, advice, etc., on the education of girls, have been published. From the date of its founding, she gave the school her whole energy, and interest, which can not be despised, even if she was mistaken in some of her ideas. The intent of the founder was to give to some two hundred and fifty girls of impoverished noble families, a good education in either religion, or the duties of a wife and mother. 1

The organization of this school was quite after the manner of nunneries. Girls were received between the ages of eight and twelve. They were retained in

1 Compayré, J.G. - Hist. Crit. des Doctrines de l'Educ. - Bk. III, Ch.11, p.359

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the new nation.

The second part of the paper discusses the various problems which have faced the United States since its independence. It is argued that the country has been plagued by a series of crises, including the Revolutionary War, the Civil War, and the two world wars. The author then discusses the various ways in which the country has dealt with these crises, and the lessons which have been learned from them.

The third part of the paper discusses the future of the United States. It is argued that the country is facing a number of challenges, including the threat of nuclear war, the problem of pollution, and the need for a more equitable distribution of wealth. The author then discusses the various ways in which the country can meet these challenges, and the role which each citizen has to play in the process.

absolute seclusion until the age of twenty. They were not always allowed to see their parents oftener than four times a year, and even then, only for a half hour period. This was a strange ruling for a school which attempted to prepare for life in society. The discipline in the school was not severe. Mme. de Maintenon recommended that as little punishment as possible be given. She was inspired with a real love for the pupils which made her lessen the severity of monastic discipline.

The only recommended books were of a religious nature, such as "Introduction a la Vie Devote" or "The Confessions of Saint Augustine". Madame de Maintenon's idea was to teach the girls family duties, care of children, obedience to their husbands, and not to teach them anything which might cause them to be discontented. Therefore reading was not encouraged at Saint-Cyr for fear of exciting too much curiosity.

Ancient history was proscribed for fear lest the fine traits of generosity, heroism, etc. depicted in these books should make the girls vain. This reasoning seems absurd today. Perhaps the idea behind it all was that these girls were poor, of low

estate, even if of noble families, and Mme. de Maintenon did not wish to give them tastes which they could not pursue in after life.

When she allowed the girls to stage Andromaque, and, because they did it too well for cloistered young ladies, begged Racine to write a play with a religious theme ("Esther") the school began to decline. 1 The girls became too proud of their accomplishments; they refused to spend the required number of hours in church. Even the instruction was lessened, for Mme. de Maintenon, overwhelmed by the results of this move, completely reversed the course of study. She withdrew the courses in literature, as well as other non-practical, non-religious studies, and turned the instruction into a sort of domestic science course. Little more than the three R's was given. Mme. de Maintenon's advice was "Apprenez-leur à être extrêmement sobres sur la lecture et à lui préférer toujours le travail des mains"2

Fenelon, whose "Traité de l'Éducation des Filles" was published in 1683, was at one time, before his

1 Compayré - Hist. Crit. loc. cit. p.361

2 Compayré, op. cit. p.362

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break with the church, a popular figure at Saint Cyr. Mme. de Maintenon introduced his "Traité" into her school and many of its injunctions became the by-laws of this institution.

"On suppose qu'on doit donner a ce sexe peu d' instruction; cependant ne sont-ce pas les femmes qui ruinent ou soutiennent les maisons----et qui, par conséquent, décident de ce qui touche de plus près a tout le genre humain?" 1 Fenelon thus bemoans the lack of feminine education. His treatise did not make a very great impression at the time as there were too many men who believed, as Chrysale did in "Les Femmes Savantes":

"Il n'est pas bien honnête, et pour beaucoup de causes, qu'une femme étudie et sache tant de choses. Former aux bonnes moeurs l'esprit de ses enfants, Faire aller son menage, avoir l'oeil sur ses gens, Et régler la dépense avec économie, Doit etre son étude et sa philosophie." 2

Most fond fathers believed daughters should be taught religion and domestic duties ("Küche, Kinder

1 Fenelon, "De l'Educ. des Filles", chap. 1

2 Molière, "Femmes Savantes", Act 11, sc. 7, 61-66

und Kirche" as someone has phrased it). All else should be barred lest she become dissatisfied with her lot in life.

Possessing more than an ordinary confidence in the character of women, Fénelon does not overlook their defects. One of these he finds to be a mania for religion. For overcoming this, as well as other defects, he prescribes example rather than intellectual discipline. He finds as woman's function 1) to educate her children, the boys up to school age, the girls until they marry or take the veil, 2) to manage the household and the servants overseeing both the work and the morals of the latter, 3) to let the farms of her estate and collect the revenue. He does not believe that women are fit to govern, to wage war, or to take Holy Orders. However, men, even though they have all the authority in public, can not effect any lasting system of reform without women's aid.¹

Mothers are urged to educate their daughters instead of sending them to a convent, for there they do not see life in its true proportions. As for the

¹"De l'Education des Filles."

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courses to be taught to girls, they are few. He recommends spelling and grammar enough for ordinary conversational use, mathematics enough to keep the household accounts, a knowledge of the customs of the country and the principles of justice. The methods he proposes are quite modern. He suggests motivated teaching, advocating that teachers arouse curiosity as a means to learning. He also thinks that retention should be aided by appealing to the imagination of the pupil and making things real to her in that way.

He deplores the state of ignorance of girls, as the first result of this ignorance is ennui which later arouses a diseased craving for excitement.

In all his modernity, Fénelon still has limits past which he does not dare to go. He proscribes reading of profane authors, unless it be those who do not excite the passions (such as Greek and Roman writers). French should be learned first, and if a foreign language is felt necessary, Latin should be taught as it is the language of the Church. Italian and Spanish are found dangerous as they excite the emotions. Above all, girls must not be permitted to reason. In so doing they would be usurping man's province.

Fénelon's theories found many supporters and his school ran on into the eighteenth century. We shall later find traces of his influence in some of his followers. His book "Télémaque" was written for the education of the young Duke of Burgundy, grandson of Louis XIV.

Before leaving the seventeenth century it might be well to see what some of the "litterati" were saying about this new movement for female education. In "Le Grand Cyrus", we find the Scudéry (was it Georges or Madeleine who was responsible for this part?) saying: "Y a-t-il rien de plus bizarre que de voir comment on agit pour l'ordinaire en l'éducation des femmes? Ce qu'il y a de rare est qu'une femme, qui ne peut d'écouter avec bienséance que cinq ou six ans de sa vie, en emploie dix ou douze à apprendre continuellement ce qu'elle ne doit faire que cinq ou six; et cette même personne, qui est obligée d'avoir du jugement jusques à sa mort et de parler jusques à son dernier soupir, ou ne lui apprend rien du tout qui puisse ni la faire parler plus agréablement ni la faire agir avec plus de conduite" 1

1 Les Scudéry-"Le Grand Cyrus" Xpartie, livre 11

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As for Moliere's opinion on women's education, it has been fairly well agreed, despite M. Octave Gréard's affirmation to the contrary,¹ that Moliere did not believe the words he put into the mouth of Chrysale, as quoted above. Most authorities agree that he probably came nearer to expressing his own opinion in the words of Clitandre in the same play. Clitandre exclaims that he doesn't like "femme savantes" but that he likes a woman who knows enough not to prate about her knowledge. ² Henriette, that charming character who combines feminine grace with considerable education is thought to be the ideal woman according to Moliere's view.

No study of the seventeenth century could be complete without at least a mention of the outstanding women. This was the century of "préciosité" and the "grands salons". The most important salon of the time was the "hôtel de Rambouillet". Here the friends and acquaintances of the Marquise de Rambouillet gathered and discussed the affairs of the day. A very fine etiquette grew up around these

¹ Gréard, Octave-"Mémoire sur l'Enseignement des filles"

² "Femmes Savantes", Act 1, sc.3

gatherings so that priests came to be seated according to their literary importance, and the hostess would receive reclining upon her bed. Other salons were held at the homes of Mme. Grignan, Mme. de la Sablière, Mme. de Sévigné and many others.

At this time there were several women writers of importance. Mme. de Lafayette, whose "Princesse de Cleres" was considered the first psychological novel; Mlle. de Scudéry mentioned above, who wrote in collaboration with her brother such "romans a clef" as the "Grand Cyrus" and "Clélie"; Mme. de Sévigné who wrote clever, picturesque letters to her daughter, Mme. Grignan.

Mme. de Sévigné, né Marie de Rabutin-Chantal was born in Paris in 1626. She became an orphan when seven years old, and was brought up by her uncle who gave her instruction in Italian, Spanish and Latin.

She married the Marquis de Sévigné who was killed in a duel, leaving her with two children. Françoise, the older, later became the comtesse de Grignan. When the Grignan family was stationed in Provence, Mme. de Sévigné wrote those world famous letters to her daughter.

The first of these is the fact that the
government has been unable to
maintain a stable currency. This
has led to a loss of confidence in the
government and a consequent
depression of the national economy.
The second is the fact that the
government has been unable to
maintain a stable political system.
This has led to a loss of confidence in
the government and a consequent
depression of the national economy.
The third is the fact that the
government has been unable to
maintain a stable social system.
This has led to a loss of confidence in
the government and a consequent
depression of the national economy.

Thus we have seen that the seventeenth century not only ushered in theories about women, but it also brought women into prominence in literary circles as well. The Golden Age of Louis XIV proved a great step forward in releasing women from the bondage of inferiority under which they had struggled so long.

The Eighteenth Century

As we shall see, the eighteenth century did not make any great advance over the development of the seventeenth, but merely served to establish the already settled lines of progress.

The first of Fenelon's followers to sponsor the movement for women's education in the eighteenth century was Mme. de Lambert. Born in 1647, she reached prominence just at the opening of the new century. Her salon was opened in 1690, but did not become popular until 1710. She was "at home" every Tuesday to men of letters and every Wednesday to men of rank. Some of her habitués were Lamotte, Fontenelle, Montesquieu, Marivaux and the Abbe de Saint-Pierre. Her salon helped to keep alive the traditions of préciosité in the new century.

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then proceeds to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. The paper concludes by emphasizing the need for a more comprehensive study of the history of the United States.

CONCLUSION

The author concludes that the study of the history of the United States is a most important and interesting task. It is one which should be undertaken by all who are interested in the development of the United States. The author hopes that this paper will have served its purpose in this regard.

The second part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then proceeds to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. The paper concludes by emphasizing the need for a more comprehensive study of the history of the United States.

She is equally well known for her pedagogical and her moral theories. Her best known works are "Avis d'une mère à son fils", "Avis d'une mère à sa fille" and "Réflexions Nouvelles sur les femmes". The first named of these won her the praises of Fénelon who lived on into the new century long enough to see some of his theories put into practise. By most people the "Avis d'une mère à sa Fille" is regarded the best from the point of view of the educational principles involved. The Marquise de Lambert was the first writer to make a forceful demand for women's rights in education. 1 In the "Réflexions" she complains of the tyranny of men who condemned their life companions to ignorance. She finds that Moliere has harmed the cause of women's education by the "Femmes Savantes" in which he ridiculed pedantry without distinguishing it from ordinary knowledge, "la pédanterie qu'est un vice de l'esprit, et le savoir, qu'en est l'ornement!" 2 It is the belief of Mme. de Lambert that the lack of education has caused outcropping of frivolity and craving for excitement in women. This is Fénelon's argument, for

1 Compayré-Op. Cit.1.V. 37ff.

2 "Réflexions Nouv. sur les femmes"-p.183

he offered this same excuse for an increase in education, as we have seen above. Indeed, as M. Compayré tells us ¹ regarding another similarity, Mme. de Lambert often quotes her master without acknowledging the fact.

In the "*Avis à sa Fille*" the authoress announces the course of study necessary for women. She recommends ancient history as uplifting for the soul. It will be remembered that this study was expressly forbidden to the young ladies of Saint Cyr for practically the same reason. She advises study of Pliny, Cicero, etc. to instil a liking for virtue. ² As for languages, she believes a woman should be satisfied with the language of her native country. As does her master, she allows Latin to be learned, but finds Italian bad as it is the language of love.³

Mme. de Lambert commits a fault in describing too vividly the errors into which a girl must not fall. This error was also committed by the Chevalier de la Tour Landry in the fourteenth century. Mme. de

¹Compayré-Op. Cit.1, p.379 footnote

² Blanchard, P.-"Modeles des jeunes personnes" p.157

³ Compayré¹, p.80

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the nation. The second part of the paper is a detailed account of the various events which have shaped the history of the United States, from the first settlement of the continent to the present day. The author discusses the various wars, the various revolutions, and the various movements which have shaped the nation. He also discusses the various figures who have played a role in the history of the United States, including the Founding Fathers, the Presidents, and the various leaders of the various movements. The third part of the paper is a discussion of the future of the United States. The author discusses the various challenges which the nation faces, and he offers his own views on how these challenges should be met. He also discusses the various opportunities which the nation has, and he offers his own views on how these opportunities should be seized. The paper concludes with a discussion of the importance of the study of the history of the United States, and it offers a final thought on the future of the nation.

Lambert, in discussing literature for girls, allows Corneille, but does not mention Racine. She thinks novels are dangerous reading (perhaps, says M. Compayré because she had written one herself). 1

There is something very natural in the way Mme. de Lambert sighs for the days that are gone. She finds that the Hôtel de Rambouillet, the salons of the seventeenth century held priceless personages, and that in her day no one knows how to talk, or even how to deport herself politely. Yet with this woman we can see the spread of interest in the education of women and have only to follow the century to see the material results.

The Abbé de Saint-Pierre, one of the founders of the famous "Club de l'Entresol" also interested himself in the education of girls. He was at one time a member of The Academy (1695-1718) but he was put out because of the publication of his "Discours sur la Polysynodie" in which he criticised Louis XIV rather severely. Some of his ideas are worthy of mention, although most of his theories savoured too much of Utopeanism. "Il faut avoir pour but d'instruire les

1 Compayré-Tome 1, livre III, ch.11, p.281

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then proceeds to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French.

The second part of the paper discusses the role of the United States in the world. It is argued that the United States has a special responsibility to the world, and that it should use its power to promote peace and justice. The author then discusses the various ways in which the United States has fulfilled this responsibility, including the establishment of the United Nations and the Marshall Plan.

The third part of the paper discusses the future of the United States. It is argued that the United States must continue to play a leading role in the world, and that it must do so in a way that is consistent with its values and principles. The author then discusses the various challenges which the United States faces in the future, and offers some suggestions for how to meet these challenges.

filles des éléments de toutes les sciences et de tous les arts qui peuvent entrer dans la conversation ordinaire; professions des hommes, histoire de leur pays, géographie, lois de police, principales lois civiles, afin qu'elles puissent entendre avec plaisir ce que leur diront les hommes". 1

To give moral instruction l'Abbé recommends that they be told stories which extol the virtue; more than merely listening to these stories, the young girls will be required to retell them, and remember them. The subjects for their stories may be found in sacred history or in the lives of famous women. As at St.-Cyr. famous historical scenes may be given as plays.

Now the Abbé suggests a sort of student government, a very modern idea. He thinks that even the younger girls may be made to act as judges on the misdemeanors of their schoolmates. Also the girls shall pick for special honors the best behaved of their classmates.

In the course of study, the Abbé suggests Latin be superseded by handwork, such as sewing and embroidery. Music is to be begun at about the age of

1 Oeuvres, Tome II, p.111

ten. The most important subjects are reading, some geography of their country, astronomy and some physiology.

In forming girls schools the entrance age shall be about five, and the girls shall stay until eighteen years old, which is the usual age for marrying. The same teacher shall have the children from the time they enter until they leave, There will be a special teacher as a substitute so that the regular one may have vacations. But there is no necessity for the girls to have vacations says the Abbé. He prefers to keep them under school surveillance. The whole system is based on a monastic order; the Abbé does not require it, but he prefers the Ursuline order as instructresses of young girls. 1

Since the woman's field is the home, the girls are to be taught to keep accounts, to market, to converse politely, and even to reprimand children properly. The Abbé was the first to demand national secondary education for women. To be sure his ideal was cloistered education, but that was merely a re-

1 Abbé de St. Pierre-"Project pour Perfectionner
l'éducation des filles"

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flection of the times and of his profession. The surprising thing is that he did not expect the girls to stay on and become nuns.

In 1762, Poulain de la Barre, a little known figure today, advanced a theory supporting the equality of the sexes. He further suggested college training for women, and made sample curricula of the things he considered necessary to learn. He planned a woman's library, in conjunction with these courses. As a final step he threw open to women all the professions, even the church and the army. This last step was too much and occasioned so much comment that he withdrew not only this part, but the entire plan on the grounds of Scripture and custom forbidding such changes. 1

The emotional reaction against religion and Aristotelian formalism has its spokesman in Rousseau. At first this man's criticism was in a large part destructive. He attacked the Calvinistic expression of all aesthetic emotions, and of emotions and activities of children, he criticized the empty insincerity of religious practises and the establishment of elaborate and artificial decorum.. He preached

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TO THE PRESENT TIME

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the doctrine of non-conformity at this time, declaring that those who do the opposite of what is usually done are in the right. In all fairness to him, we must confess that he does not even attempt to carry out this revolutionary doctrine himself.

In the same year that Poulain de la Barre announced his opinions on female education, Rousseau produced his "Émile". M. Braunschwig considers this his most important work, and the most important pedagogical treatise of the century. ¹ This book was a strange mixture of vision and utopianism which even Rousseau himself realized when he said, "Je ne dis pas qu'on puisse arriver, mais je dis que celui qui approchera davantage aura le mieux réussi" ²

It is unfortunate that, by the time Rousseau got as far as the education of women, he had become so engrossed in the fiction part of the work, that his theories in this part are not as sensible in all respects as the earlier ones. As everyone knows "Émile" is a treatise on education, by which the hero, for whom the book is named, gets a sound and "different" educa-

¹ Braunschwig, vol. 2, ch. XXXI, p.129
² " loc. cit. p.131

THE FIRST PART OF THE HISTORY OF THE
LIFE OF THE LATE KING CHARLES THE FIRST
BY JOHN BURNET
IN TWO VOLUMES.
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tion. He is taught by sense perception, by stimulation of the imagination, by training the judgment instead of memorizing. A very elaborate program is laid out for the boy, at the end of which he will be a perfect young man.

Having reached the age of discretion, Emile now desires a companion, and Rousseau, playing the part of Providence creates for him a mate whose only "raison d'être" is his pleasure. To her training, Rousseau devotes Book V of the "Emile" As far as education is concerned we do not expect very much from him, when in the very first book he says "Toute fille lettrée restera fille toute sa vie, quand il n'y aura que des hommes sensés" ¹

Sophie as the young woman is called must of course be a model of virtues. Perhaps Rousseau made her too good because the only good women he knew were his ideals.

"Toute l'éducation des femmes doit être relative aux hommes. Leur plaire, leur être utiles, se faire aimer, et honorer d'eux, les élever jeunes, les soigner grands, les consoler, les conseiller, leur

¹ "Emile", Bk.1, p.16

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rendre la vie agreable et douce, voilà les devoirs des femmes dans tous les temps et ce qu'on doit leur apprendre dès leur enfance" 1

Sophie was very real to Rousseau. He noted every detail of her existence as if he were writing a veritable biography, which is one reason for his popularity. His style appeals. He wishes to preserve in Sophie all the ingeniousness and innocence possible. In allowing her liberty, he is careful to prevent her from license. He warns her to beware of such attitudes as that of Ninon de l'Enclos "Dans le mépris des vertus de son sexe Ninon de l'Enclos avait conservé, dit-on, celles du nôtre ... On dit qu'elle s'était faite homme. Je n'aurai pas plus voulu de cet homme-là pour mon ami que pour ma maitresse" 2

Rousseau believed in family life; since the girl is brought up for family duties, she should be brought up by the family. This opinion was opposite of that of the Abbe de Saint Pierre who wanted girls to be educated in boarding schools. Sophie's studies of course will be practical. She will know something of

1 "Emile", Bk.V p.434

2 Ibid. p.473

society, having frequented balls, theatre parties, and social gatherings of all sorts. Rousseau thinks that girls should enjoy these pleasures before marriage, as it is too great a change for a convent-bred girl to be thrust suddenly into the mêlé of society. "Mères, ne cachez rien à vos filles de ce qu'un oeil chaste peut regarder ... mieux elles verront ces bruyants plaisirs, plus tôt elles en seront dégoûtées." 1

Although Sophie loves all kinds of needlework, especially lace-making, she does not like cooking, thinking it demeaning. It seems to us that a practical education should stress cooking as much as sewing, but perhaps the Sophies were only to be married to men who could afford maids. Sophie "laisserait plutôt aller tout le dîner par le feu que de tâcher sa manchette". 2

Nevertheless we have a modern young woman in Sophie and for this we are indebted to Rousseau. He removed her from the convent, gave her social graces and a place to use them, and decreed that her religion should show itself in deeds, as much, if not more, than in words. Rousseau was an enthusiast, and in

1 "Emile"-V, p.475

2 " " " p.485

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some cases his ideas ran away with him; nevertheless he was progressive and credit must not be denied him on that score.

"Comment une femme, qui n'a nulle habitude de réfléchir, s'élèvera-t-elle ses enfans? Comment discernera-t-elle ce qui leur convient? Elle en fera des singes maniérées ou d'étourdis polissons, jamais des bons esprits, ni des enfans aimables." 1

"Je ne connais, pour les deux sexes, que deux classes réellement distinguées; l'une des gens qui pensent, l'autre de gens qui ne pensent point; et cette difference vient presque uniquement de l'éducation". 2

One of Rousseau's friends and followers was Mme. d'Épinay. She put some of his pedagogical theories into practise in raising her own children. She kept her children at home to teach them herself, thinking to give them a broader education than was obtainable in schools. She was impressed by Rousseau's theory on the goodness of nature. She tried to apply it in

1 Quoted in Blanchard, op cit. p.168

2 Ibid.

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the program she made for her daughters' education. According to this schedule the girl must arise at eight o'clock and spend from eight until tea in dressing and breakfasting. Then she was given a writing lesson and a reading lesson on some Christian topic, then she took a walk. Dinner was next, after which the girl was to stay with her mother; from four until five she studied catechism, and then spent an hour on history and geography. This was the extent of her day. Mme. d'Epinay did not permit scolding or punishments for unfinished work, for "une fille a du temps de reste pour apprendre". She instructed the governess however to teach love of nature early as that is a subject which appeals to young minds. 1

The general opinion is that Mme. d'Epinay was too frivolous, too worldly to effect the sort of education that she desired in theory. Rousseau deserved to inspire followers of a more upright and less artificial nature, thinks M. Compayré 2 Her influence as a leader of one of the eighteenth century "salons" probably gave her doctrines more emphasis than they would otherwise have received.

In 1783 her pedagogical work entitled "Conversa-

1 "Lettres à la gouvernante de ma Fille", Oeuvres
Tome II, p.35, quoted by Luppe, p.164

2 Compayré-op.cit. Tome II, p.130

tions d'Emilie" was given a prize by the Académie Française as the most useful book published that year. Read in the light of twentieth century ideas, it seems very antiquated. As seen by its title, the book consists of conversations between Emily and her mother. The mother teaches Emily by discussion and demonstration. Today the book savors too much of the Elsie Dinsmore type. Emily, being less than ten years old throughout the entire book, discusses subjects that are many years beyond her comprehension. Together the mother and daughter read tracts and discuss them and Emily is eternally moved by the moral and resolves to do better. She grieves constantly over her misbehavior (although she is in truth too good).

A characteristic example will show the tone of the work. Emily has been out with her governess, and has climbed a ladder, and, falling off, got considerably bruised. When she asks her mother if it was not well to try and acquire skill, and if climbing a ladder did not require skill, her mother replied:

"Yes, climbing requires skill, but I thought my Emily was sensible that what became her brother was not

The first part of the paper discusses the importance of the study of the history of the United States. It is argued that a knowledge of the past is essential for a full understanding of the present. The author then goes on to discuss the various factors which have shaped the development of the United States, including the influence of the British, the Spanish, and the French. He also discusses the role of the American people in the creation of the nation. The second part of the paper is a detailed account of the American Revolution. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government. The third part of the paper is a discussion of the early years of the United States. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government. The fourth part of the paper is a discussion of the early years of the United States. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government. The fifth part of the paper is a discussion of the early years of the United States. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government. The sixth part of the paper is a discussion of the early years of the United States. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government. The seventh part of the paper is a discussion of the early years of the United States. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government. The eighth part of the paper is a discussion of the early years of the United States. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government. The ninth part of the paper is a discussion of the early years of the United States. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government. The tenth part of the paper is a discussion of the early years of the United States. It begins with the first steps towards independence, and then goes on to describe the various battles and events which led to the final victory. The author also discusses the impact of the Revolution on the American people, and the changes which were made to the government.

suitable for her, and that the modesty of her sex required a decorum which should restrain the giddiness and warmth even of childhood." 1

The mother sees a very poor instructress because she never allows Emily to talk to her coherently. She is constantly interrupting with sarcastic remarks on her diction and her methods. These corrections are supposed to be helpful, but would probably create an inferiority complex. Emily is too grateful and too subservient to be a true child. At the end Mme. d'Épinay seems to have changed her mind about home education. Emily is lamenting on her loneliness during her mother's illness, and her mother replies: "You excite my compassion and convince me that a public education, well conducted is preferable to a private one, for the latter depends on the welfare of a single person." 2

Rousseau's influence was seen in the writings of another woman of this period - Mme. de Genlis. She was especially interested in the education of sons of noblemen, but in her book "Adèle et Théodore", she tells

1 "Conversations d'Émilie", p. 37
2 " " " " p.164

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of her own methods on the upbringing and education of children. This book is written in letter form, carrying almost a fiction interest because of the lively, chatty style.

The writer, having two children, the above mentioned Adèle and Théodore, decides to try out her pedagogical theories on them. With this idea the father seems to be perfectly in accord. Adèle is six, and Théodore seven when the experiment is started. The family withdraws quietly from Paris into a remote part of Languedoc to be gone four years. This is the Rousseau influence: a return to nature. During the period of retirement the father and mother propose to spend their entire time in training the children. For Adèle, her mother has brought her ~~an~~ English governess, Miss Bridget, and an Italian tutor. These two have been with the children since their earliest hours, the aim being that Adèle should be able to speak three languages at the age of five. "Cette manière d'enseigner les langues vivantes aux enfans est universellement établie en Europe, excepté en France." 1

1 "Adèle et Théodore" I p.29

Mme. de Genlis follows Rousseau in allowing the children great liberty in their youth. This time is to be spent in forming healthy bodies and strong characters, instead of stressing formal education. Mme. de Genlis believes, quite sensibly, that the great works of literature are too far beyond a child's comprehension, so it would be worse than useless to have them studied.

"Elle ne saura d'histoire, de mythologie et de géographie que ce qu'elle aura pu~~a~~ ~~pu~~ apprendre par nos tapisseries, les conversations et d'autres moyens encore, et je crois qu' à cet égard elle sera plus instruite que les enfans ne le sont communément." ¹

The indirect method taken to instruct Adèle and Théodore is quite unusual. Even the chateau where they live is made into a form of education. "Quand nous voulons faire étudier l'histoire à nos enfans selon un ordre chronologique, nous partons de ma chambre à coucher qui représente l'histoire sainte; de là nous entrons dans ma galerie ou nous trouvons l'histoire ancienne; nous arrivons dans le salon qui contient l'histoire romaine, et nous finissons par la

¹ "Adèle et Théodore" 1, 78

galerie de M. d'Almane (the father of the children)
ou se trouve l'histoire de France." 1

Adèle is taught etiquette by making her behave properly when she wishes to "make-believe" she is the lady of the house. She is taught to play the harp, and to draw. For the latter study she is given an excellent master "car tout dépend des premiers principes; il ne suffit pas que le maître en ait de bons, il faut encore qu'il ait un dessin très pure; car ce n'est qu'en dessinant avec son élève, et non en le conseillant, qu'il peut lui faire faire de rapides progrès." 2

When the children were sufficiently grown to have need of a formal education, Mme. de Genlis falls down rather badly. She was too philosophical to be pinned down to any set program of studies. She had sufficient opportunity to put her theories into practice. She was first a village school teacher, later a governess to the daughters of the Duchess of Chartres, and in 1781 Philippe Égalité made her tutor of his son. It was this experience which made her especially interested in the education of the nobility.

1 Ibid. Tome 1, p.42

2 Ibid. " p.38

Her theories in themselves were often good, but she frequently ruined them by over-application as in the case of teaching history by means of the rooms of the chateau. The children were never allowed to relax or escape from her civilizing influence. It must indeed have been trying for Adèle to be taught etiquette while playing with her doll or for Théodore to be compelled to discuss geography when he was probably much more interested in marbles. For these reasons Mme. de Genlis is not generally known as an educator although some of her theories are in use.

We next come to a transitional figure, a woman who belongs both to the eighteenth and the nineteenth centuries. This woman, brought up in a very anti-Rousseauistic atmosphere, in her early writings announced herself as a fervent follower of him. The praises she heaped upon the "Émile" were too flattering and we are not surprised to find that, with experience Mme. de Staël comes to prefer the writings of Pestalozzi. ¹ She no longer thinks that education should be made agreeable for "l'éducation faite en s'amusant dispense de l'étude comme notre âme à la souffrance.

¹ Comoyré-Hist. of Pedagogy - p.420

Vous enseignez avec des tableaux, avec des cartes, une quantité de choses à votre enfant, mais vous ne lui apprendrez pas à apprendre." 1

Although Mme. de Stael was not an originator of pedagogical theories, she was much interested in them, and spent a great deal of time discussing their relative merits. She believed that young children can learn languages easier than mathematics and sciences, as foreign languages are easier made simple, while it requires a certain amount of intelligence and maturity to understand the principles of mathematics. Languages can be taught first, and their principles taught afterwards she thinks. 2

Of girls she has little to say. One would gather that she wanted them to be well-educated since Corinne in the novel of that name seems to be well-versed in many subjects. We should imply that art, literature and travel were considered by Mme. de Stael as a very useful education.

"On a raison d'exclure les femmes des affaires politiques et civiles; rien n'est plus opposé à leur

1 "De l'Allemagne", Pt.1, Ch. XVlll, p.108

2 Ibid. p.107

vocation naturelle que tout ce qui leur donnerait des rapports de rivalité avec les hommes, et la gloire elle-même ne saurait être pour une femme qu'un deuil éclatant du bonheur." 1

Mme. Necker de Saussure, a cousin of Mme. de Staël wrote a three volume book entitled "L'Education Progressive" ou "Etude du cours de la vie". The entire third volume of this work is given over to the education of women. Curiously enough, this third volume is impossible to obtain so we shall have to content ourselves with the theories in the first two volumes and on what others say of volume III. Mme. de Saussure is a violent opponent of Rousseau. Her book is considered by Compayré as one of the best French works of pedagogy. 2 Her style is rather heavy and pedantic, she lacks suppleness, she "sees through a glass darkly" but still she shows understanding of the nature of the child and of the goal of education to a surprising degree. In a way she goes back to the seventeenth century. She thinks man is naturally bad and that education should be based on religion. Her books show Rousseau influence even if she denied it. Even

1 De l'Allemagne, Pt. III, ch. XLX, p.530

2 Compayré, Hist. crit. Tome II, p.134

the structure of the work, beginning with infancy and developing the system of education with maturation of the child is strongly Rousseauistic. But Mme. de Saussure assumed that the child's faculties were fully developed by the fifth year, whereas Rousseau did not so consider them until adolescence. In contrast to the sentimentality of the period, Mme. de Saussure's work seems rather cold and austere.

On the education of women, she is strongly practical. She thinks that the doctrine of training girls for housewives, and nothing else, has been too widely adopted. She really desires cultural education for the girls in her charge, even suggesting that the age of marriage be postponed so as to allow girls time for real education. She wishes them to be instructed in motherhood, but also in sociology and civics, as well as the cultural subjects. As they will be the first teachers of their children, they need a solid education. They should be so instructed, that they will become fired with the love of learning, and will keep up study, even after marriage. This will make them more charming and interesting socially, as well as better teachers~~of~~ for their children. ¹

¹ Compayre - Hist. Crit. T. 11

Although Diderot did not formulate a definite theory on the education of women, he has devoted one essay to the subject of women. He had experienced a "grande passion" in loving Mlle. Louise Henriette Volland. He was forty at the time and she was more than thirty. She was his confidant for twenty years; she died four months before he did, in 1784. Perhaps it was through his acquaintance with "Sophie" as he always called her, that he feels capable of discussing the merits and demerits of women. He seems to have rather conflicting opinions about them. He finds that they are subject to terrible rage and passion, and that the example of one causes a multitude of women to act likewise...¹ He considers women the slaves of men, and says they should be freed. He believes that it is wrong that they should give all and receive nothing. He ends with a rather fine tribute to women: "Pour un seul homme, il y a cent femmes capables de force et de présence d'esprit."²

L'Abbé Blanchard, professor of rhetoric at Metz and Verdun, wrote, near the end of his life, a book on education called "Préceptes pour l'éducation des deux sexes." He was an anti-Rousseauist also. His work

¹ Oeuvres, vol. 11, p. 257
² " " " p. 255

is not of first order, and especially in his ideas on women's education he has nothing new to offer. He wished woman to have less liberty because she is created for a life of dependence. He would not advocate the education of girls beyond the "three R's". He was an anachronism, and in a time of progress, his desire for retrogression made no impression. Ergo, his importance is nil. His book, already quoted above, "The Modèles des Jeunes Personnes" is a collection of extracts from the best French writers on the education of girls. This is a useful and interesting work.

We now approach the Revolution. With its coming, all educational reform, as all other kinds of culture, came to a halt. It was not until the Constituant Assembly that much is to be found about education. Then, as the assembly was about to disband, Talleyrand introduced a bill demanding changes in a great deal of the educational policy. He believed that all deserved some sort of education, and that, therefore, all sections of the country should have accessible schools. There should be no aristocracy of letters, anyone who was intellectually fitted should be allowed to teach. The object of universal education should be to teach people to live in society. Everything should

be taught. Women should have schools as well as men. There should be different grades of instruction to suit the maturity of the pupils. 1 These ideas are commonplace today, but when produced they were quite unusual.

According to the prevailing order of the day, the study of government became the most important. The "Declaration of the Rights of Man" was one of the first subjects studied in the schools. It was attempted to give the young students a knowledge, understanding and appreciation of their own government; a laudable aim, surely.

Speaking on the education of girls, Talleyrand finds that their interests and traditions should keep them out of politics. He believes that their chief education should be domestic, and should be received for the most part at home. He does not wish women to ~~ape~~ men, in following masculine pursuits. As the new government wished to remove church control as much as possible, Talleyrand advocated the establishment of state schools to replace the convents as places of feminine education. 2

1 Rapport sur l'instruction publique.

2 " " " "

The next educator was Coudorcet, member of the Legislative Assembly. He had a very orderly mind, and from him we get the organization of a complete democratic system of public instruction. His system is in use today. He proposed that education should be free and open to men and women alike. He also proposed Sunday lectures for working people. 1 Talleyrand had proposed education of girls for domestic duties, but Coudorcet believed that they should receive the same education as men, for they possess equal intelligence. A modern note is struck when Coudorcet announces that women should be trained and educated to be worthy companions for their husbands. He also gives the usual reasons - that women need education to train their children; that they need it for their own pleasure; and that they should have it because it is their legal right. 2

Up to this time, girls and boys were usually taught in separate schools after the very early "écoles maternelles". Now Coudorcet proposed coëducation on the very grounds that we use to justify it today - as being the most "natural" way. To an old

1 Cubberley-"Brief Hist. of Educ." -.270

2 Condorcet - "Oeuvres" T.VII, p.217

objection, he offers this answer: "Quelques personnes pourraient craindre que l'instruction ne fût écoutée avec trop de distraction par des êtres occupés d'intérêts plus vifs et plus touchants, mais cette crainte est peu fondée. Si ces distractions sont un mal ce mal sera plus que compensé par l'émulation qu'inspirera le désir de mériter l'estime de la personne aimée." 1

Condorcet was many years ahead of his time. Even yet France has not come up to his ideal of education. The "écoles Mixtes" are still rather few, and not very popular. It is easy to see that Condorcet was influenced by American ideals in his theories, but if we can take M. Compayré as an example typical of the French attitude, we find that the American girl is not highly considered, for he says:

"Mais la femme américaine, est-elle l'idéal de la femme? N'y a-t-il pas dans son caractère trop de virilité, trop de sécheresse, trop peu de grâce et de douceur?" 2 This attitude probably accounts for the continuance of separate boys' and girls' schools in France.

1 Condorcet - Op. cit. p.224

2 Compayré - op. cit. T.11, p.321

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In 1794, Lakanal introduced a new educational bill providing a complete program of studies for primary schools, and stressing the separation of the sexes in the schools. The program was essentially what is taught today, reading, writing, and arithmetic, morals, French diction, the constitution, natural science and patriotism. 1

In the same year, another voice was lifted in defense of women's education. This was Jean-Marie Calès, little known today, who devoted an entire speech to the education of women. He believed that they should be taught because they are the teachers of men, if for no other reason. He is not as advanced as Coudorcet: "Il ne faut pas sans doute faire pour elle toutes les dépenses et tous les apprêts qu'exige l'éducation des hommes; non que je pense que ce sexe est inférieur au nôtre, mais parceque je suis convaincu que la nature les a formées moins pour l'âme et le corps que pour les vertus paisibles et sociales!"2

They should be taught to be useful, both as regards housekeeping and in keeping accounts. Rich girls should be taught the same subjects as poor girls

1 Cubberley-"Brief Hist. of Educ." p.281

2 Hippeau-"Instruction Publique", p.400

THE HISTORY OF THE

REIGN OF HENRY THE SEVENTH

OF ENGLAND

BY

JOHN HALLAM

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because, even though the former may not have to do the housework themselves, they should know how it should be done, in order to direct it intelligently. ¹

Thus closed the eighteenth century, engrossed in political affairs. Although much discussion had been carried on, on the subject of education, in practise about the same state of affairs existed as had been true at the beginning of the century.

The Nineteenth Century

The new century opened with Napoleon master of Europe. To him France owes many things, and not a few of them in education. He encouraged scientific work, and founded special institutions of higher learning, but neglected primary education. This was because of his desire for prestige, which, he realized, would be greater if he encouraged the sort of schools, the pupils of which would be old enough to sing his praises. Probably his greatest contribution was the founding of the University of France, that huge corporation which has controlled the educational destiny of France

¹ Ibid.- p.402

ever since. Thus education in France became strongly centralized. 1 All curricula adjustments are made at Paris, and in every school of equal grade in France the same subject matter is taught from the same textbooks in approximately the same way. 2

The place of women in literature was all this time becoming stronger. One of the greatest pedagogues of this time was Madam Campan. She was a teacher in a "pension", and at the court of Louis XV. Finally she^{was} appointed directress of Napoleon's school at Eco~~ven~~. He had founded this school for the daughter of legionnaires. Despite the different school systems with which she was acquainted, Madame Campan believed in home education. "Il n'y a point de pension, quelque bien tenue qu'elle soit, il n'y a point de couvent quelle que soit sa pieuse règle, qui puissent donner une éducation comparable a celle qu'une jeune fille reçoit de sa mère, quand elle est instruite et qu'elle trouve sa vraie gloire dans l'éducation de sa fille" 3

1 Cubberley-op. cit. p.283

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3 Mémoires, p.138

The first part of the paper discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations. The second part of the paper discusses the methodology used in the study and the data collection process. The third part of the paper discusses the results of the study and the conclusions drawn from the data.

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She preferred day schools to boarding schools, believing that the child should get real family life and not the distorted life of a school dormitory. In this connection, an anecdote is told that illustrates her views very well. Napoleon, thinking of reforms, said to her, one day: "Les anciens systèmes d'éducation ne valent rien, que manque-t-il aux jeunes personnes pour être bien élevées en France?"

To which Mme. Campan replied succinctly:
"Des Mères." 1

Mme. Campan wished each class to be small so that the pupils could get more personal contact and attention. In the school at Ecouen she taught all kinds of domestic science from preserving fruits to candy making.

The school at Ecouen was one of three founded for the daughters of légionnaires. This one was for daughters of officers of rank, while the ones at St. Denis and at Loges were for daughters of lesser dignitaries. These schools were free as to instruction and board for those who could not afford to pay. No distinction

1 Mémoires- preface, p.XXI

The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity. The second part of the paper is devoted to a discussion of the structure of the nucleus. It is shown that the structure of the nucleus is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity. The third part of the paper is devoted to a discussion of the structure of the molecule. It is shown that the structure of the molecule is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity.

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The sixth part of the paper is devoted to a discussion of the structure of the liquid. It is shown that the structure of the liquid is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity. The seventh part of the paper is devoted to a discussion of the structure of the gas. It is shown that the structure of the gas is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity. The eighth part of the paper is devoted to a discussion of the structure of the plasma. It is shown that the structure of the plasma is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the special theory of relativity.

socially was made between the paying and the non-paying pupils. 1 The discipline was very rigid, so the schools were not popular among the girls. Since these girls were often orphans, attempt was made to give them a practical education by which they could earn money. The courses given were history, geography, arithmetic, drawing, music, sewing, and household economy. These last two were made very important. There was a strong course in religious education at Ecouen with the aim to "make believers rather than reasoners." 2

Quite different in attitude was Mme. de Remusat whose "Essai sur l'Éducation des Femmes" unfortunately never finished, is filled with lofty and rather impractical ideas. It is in truth a study in moral philosophy, written in an attempt to effect the casting out of old prejudices on the status of women. "Je ne vois aucun motif de les traiter moins sérieusement que les hommes, de leur dévaturer la vérité sous la forme d'une superstition, pour qu'elles acceptent et le devoir et la vérité." 3

1 L'Illustration, July 17, 1926-"Les 3 Maisons d'Educ."

2 Farrington, Fr.Sec.Scho., Ch.XIV

3 "Essai", p.33

She believed that women's judgment should be trained and respected. They should be taught by precept. Care should be taken to give girls the right impressions. Thus it is better to say "vous devez" instead of "il faut" because it develops the sense of personal responsibility. Girls should be taught how to do things. They should not be protected from hardships, but should early be taught that one must do unpleasant things as well as pleasant. 1

Mme. de Miremont wrote a "Traité sur l'Education des Femmes" which had very little originality. She wanted a reform in women's education, to enable them to teach their children. Convents should be made over into real training schools. As a model program of studies she recommended grammar, writing, geography, sacred history, ancient and modern history, reading of the works of Richardson (to teach virtue), elements of physics, and natural history. Girls should be taught the art of keeping a diary. She gives the titles of twenty-four books which should be in every school library. These are mostly moral, or religious in tone. Such a school as she advocated would keep girls from seven to eighteen years of age.2

1 Compayré-"Hist. of Pedagogy" p.489

2 Gréard-"L'Educ. des femmes"

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that this is essential for the proper management of the organization's finances and for ensuring transparency in all dealings.

2. The second part of the document outlines the various methods used to collect and analyze data. It describes how this information is used to identify trends, assess performance, and make informed decisions about future operations.

3. The third part of the document provides a detailed overview of the organization's current status. It includes a summary of the key achievements to date, as well as a list of the challenges that remain to be addressed.

4. The fourth part of the document discusses the organization's future plans. It outlines the goals that have been set for the coming year, and describes the strategies that will be used to achieve these goals.

5. The fifth part of the document provides a summary of the key findings of the study. It highlights the most important results, and discusses the implications of these findings for the organization's future.

6. The sixth part of the document provides a list of references. It includes a list of the books, articles, and other sources that were consulted during the course of the study.

7. The seventh part of the document provides a list of appendices. It includes a list of the tables, figures, and other supplementary materials that are included in the document.

8. The eighth part of the document provides a list of footnotes. It includes a list of the notes that were included in the text, and a list of the references that were used in the footnotes.

9. The ninth part of the document provides a list of the organization's contact information. It includes a list of the names, addresses, and phone numbers of the key personnel involved in the study.

10. The tenth part of the document provides a list of the organization's financial statements. It includes a list of the balance sheets, income statements, and other financial reports that were prepared during the course of the study.

There were several advocates of women's education at this time whose importance was so small that they need only be mentioned. Two of these were churchmen, le Père Gerard, and M^r. Dupanloup both of whom allowed women some education, but thought that a college training would give them the wrong impressions and tastes for their later life. Le Père Gerard was Swiss by birth. He, as the oldest child aided his mother in instructing his fourteen brothers and sisters. He joined the Gray Friars at the age of sixteen. ¹ Bernardin de Saint Pierre, overwhelmed in sentiment and imagination, wished to free the ^enslaved sex. Madame Guizot desired liberal education. She stressed self-activity which she probably got from Froebel's doctrines. None of these had any original doctrine, and, therefore, enjoyed shortlived influence.

Aimé Martin in "L'Education des mères de famille" stressed the education of girls, that they in turn might educate their children. He saw clearly that no school could take the place of a mother's influence, so he wished to make the mothers worthy of their charge. The author of this book is somewhat inclined

¹ Compayre-"Hist. of Pedagogy" p.475

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to sentimentality, and in stressing the importance of the mother of the family he makes the father's importance seem very little. He finds in women the ruler of the destinies of the world. No man is complete in himself; he needs the softening influence of a woman. He closes his book with this stirring, if sentimental exhortation: "Jeunes filles, jeunes épouses, tendres mères, le sceptre vous appartient, c'est dans votre âme bien plus que dans les lois du législateur que reposent aujourd'hui l'avenir de l'Europe et les destinées du genre humain!" 1

"Toute femme n'est pas appelée a devenir épouse et mère, et tout n'est pas dit quand elle l'a été," said Caroline Barram. 2 Women need education to raise children, for besides instructing them they must know how to instil in them good habits of industriousness, truthfulness, etc. The aim of education should be to train to think; mere parrotry is not true education. As regards mixed schools the author considers them not only morally good, but superior to separate schools because it gives the children the natural relations to each other such as are found

1 Aime Martin-"Educ. des meres de Familles", p.471

2 "La Femme et L'Education", p.32

in a family. The best possible school is the family where the parents bring up boys and girls with the same instruction. "La vraie méthode d'instruction est celle qui prend l'attrait pour base." Surely this is the "doctrine of interest" which she is giving us; it is interesting to find it so early in the literature.

She considers that girls' education has formerly been too stilted, giving an outer polish, but not stimulating the intellect at all. She opposes early marriage as she says girls are married off before they know their own minds. They should be given time to develop their minds and to have a solid education, which will make them more contented in the end. 1 "Si la culture est ce qu'elle doit être, les fruits seront tout ce qu'ils peuvent être en tenant compte de l'essence primitive de l'arbre." 2

Mme. Cavé drew up the plans for a school of Fine Arts for girls. She believed girls could learn geography, history and such subjects through painting. She considered the household arts very essential, but she also would allow sciences to be learned for they

1 Barrau-"Femme et L'Educ." -p.175

2 Ibid. p.266

make a woman's life more agreeable. 1

Her school was to be carried on by widows or those who did not wish to marry. The pupils were to take charge of the running of the school, doing the housework, cooking, and so forth, in turns of a week each. Speaking of former education, she says: "La femme n'était élevée que pour l'homme. C'était la loi naturelle; cette éducation serait excellent si l'homme de son côté était élevé pour la femme, c.à d. dans l'idée qu'il doit être sa providence." 2

She proposes that each girl have a vocation and an avocation. One of these should be housekeeping, and the other should be something by which she could earn money and still be at home, such as fancy work, metal working or painting. Girls should be taught hygiene, sanitation and dietetics. They should learn what they probably will do, therefore the sons of laborers should be taught the possibilities in mechanical operations. This seems to have been a forerunner of our vocational guidance. She strongly recommends girls working for she says the earning of money puts women above men. "J'avais conquis ce qu'

1 Cave¹ "Femme Aujourd'hui", p.11

2 Cave², op. cit. p.32

ils avaient d'avantages sur moi, sans perdre aucun de ceux que j'avais naturellement sur eux." 1

The year 1880 is a turning point in French education for on the twenty-first of December of the year, M. Camille Sée succeeded in having pass a bill for the intermediate or secondary education of girls. It had been a three years' debate before this bill passed, and when it did pass it was only by a small majority.² The arguments against it were numerous, the strongest being that it was taking away religion from the girls by laïcising the schools. "Non, il s'agit de décider une bonne fois que l'enseignement religieux appartient aux pasteurs de l'Eglise, et que les laïques sont incompétents pour le donner", said Jules Ferry in answer to this charge. 3

In 1868 secondary courses for girls had been started, and in 1870, under the influence of Victor Duruy fifty secondary schools for girls were founded in the provinces. 4 Once recognized the movement took a firm hold on the country and has been increasing ever since. Montpellier was the first woman's college. Then, in 1882 the government voted ten

1 Cayé, op. cit. p.212

2 Sée-"Documents", etc.

3 Robiquet-"Discours", vol.LV,p.11

4 Henri Marion- Mouv.
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million francs for women's collèges¹ (In this respect it will be remembered that the French collèges and lycées are practically equivalent to our high schools.) At the same time a normal school for women was started at Sèvres, thus giving women the opportunity of preparing to become teachers in the colleges. These improvements took place under the ministry of Jules Ferry who was a great exponent of all forms of education.

When the higher primary normal school was founded at Fontenay-aux-Roses, Jules Ferry chose Felix Pécaut to organize the teaching staff. "The girls, coming from lower class families with only an elementary education were to be made teachers of teachers."² The school was to be Republican and secular. It was difficult to keep religious prejudices from creeping in as most of the faculty were Catholics. M. Peca^{ut} was himself Protestant and at one time a minister.

In discussing women as normal school teachers, M. Peca^{ut} says that if they are wisely chosen they will not try to lord it over their pupils. Their education should make them humble rather than proud.

¹ Buisson, Farrington-"Fr. Educ. Ideals", P.44

² " " " op. cit. p.47

They should be mothers, even though teachers. It is their duty to inculcate in their pupils, besides education and culture, a "spark of the divine flame" of religious faith. 1 The true teacher will always attain this result.

The Vicomtesse d'Adhémar did not believe in education at home because 1) no one, she thought, could be sufficiently expert in all the branches a child must learn, and 2) family pride causes the children to be given a far stiffer program than they would get at school. 2 She believed that all children should be given a thorough sex education, especially the girls. She finds that girls have a triple vocation. "Dieu l'a créée pour Lui, pour le mariage, et pour la maternité." 3 Education should make girls charming, but it should also make their lives more enjoyable to themselves. She would have them instructed in music, art, literature and history. Her system, very obviously only applicable to wealthy girls, gives, as a culmination of the five year secondary course of studies, the student a year in Paris. This time is to be spent taking courses

1 Buisson & Farrington-op.cit. p.86

2 Nouv. Educ. de la Femme, p.62

3 Ibid. p.103

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at the Sorbonne, visiting museums and attending theatres and opera.

Perhaps it would be well to consider at this point the structure of girls' secondary education as definitively established. Primary education for both sexes is practically the same, and at the present time the outstanding differences in secondary education are being one by one obliterated. For girls, secondary instruction lasts five years, with an occasional extra year for special study. The first cycle as it is called lasts three years. Drawing, domestic science, art, music, and gymnastics are required. There is no Greek offered and Latin is an optional subject, as differing from boys' schools where these are both given. At the end of this cycle the girl may receive a certificate of secondary studies, or if she wishes to go on, at the end of the fifth year she receives the diploma of secondary studies. Coeducation in French universities is an accepted thing. Women are freely admitted to most of the higher institutions except such schools as the School of Mines where few would wish to go anyway. 1

1 Cloyde-"Mod. Educ." Ch. III

At the present time there are an equal number of normal schools for men and for women. To these are attached the "écoles annexes" for the use of practise teachers in the third year of training. In the girls' normal schools there are also "écoles maternelles" for the same purpose. These last give the girls an opportunity to learn how to care for, as well as teach, young children. 1

In 1883 the Lycée Fénelon was started. This was the first of a series of excellent lycées in Paris. The personnel was at first almost entirely masculine, but, with the normal school at Sèvres in operation, the men were rapidly replaced by qualified women. The instruction level, up to 1908, was not as high as that in boys' lycées. "La femme est autre chose et mieux qu'un cerveau" said those in charge, and so they did not teach the same program. 2 The recent movement is to give equally difficult courses although the emphasis may be more on woman's natural vocation. Such subjects as music and art are introduced for culture. "Le système d'éducation des filles en France repose surtout sur la nécessité de les laisser dans l'atmosphère de la famille où elles sont initiées tout

1 Clayde-"Mod. Educ." Ch.111

2 Dupont-Ferrier-"Ecoles, Lycees," etc. p.229

naturellement aux devoirs et aux occupations de la vie, d'une vie de femme sérieuse et utile." 1 In 1897 the program was made deliberately feminine. Domestic science, modern languages, hygiene, common law, elocution, needlework and education psychology constituted the program. Science was cautiously introduced but was not common as it was considered too audacious a project. 2

The Twentieth Century

The nineteenth century really ended with the passing of the "loi Camille Sée" as far as women's education was concerned. The development started by that law continued steadily, and the arrival of a new century made no definite changes. This steady progress was continued almost without incident until the World War stopped everything. During this period there was little time for theorizing on education.

As a direct result of the war, we see the opening of a school of agriculture for women in 1915. The changes brought about by the war necessitated great changes in educational practise. With the new era,

1 Blanc-"Questions Americaines", p.303

2 Thamin-"Educ. des Filles"

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the former social traditions dropped out of sight and men and women were nearer equals than ever before. The women were admitted to schools of medicine, law, commerce, etc. In December, 1916 a project was introduced recommending 1) a new program of studies 2) fourteen hours of compulsory subjects in the first cycle, and seventeen in the second comprising household arts, hygiene and physical education; 3) the examination leading to the *diplome de fin d'etudes* be made equivalent to the first part of the *baccalaureate*; 4) as many careers as possible be opened to girls holding the diploma. 1

Before the war, men were considered the real teachers and women were allowed to teach ~~on~~ sufferance. With the vacating of so many men's teaching positions, women were taken on to fill in. Now they are thought capable of teaching men. "*Les femmes occupent quelques-unes des plus hautes chaises des lycées de garçons.*" 2

For the working women the "*Secrétariat féminin*" was formed as sort of a placement bureau. The *École Rachel* was also started to prepare girls for their new

1 Kandel, "Educ. in Fr." - p.12

2 Thamin- "*Educ. de Filles*" p.517

careers. It taught such varied subjects as prosthetic dentistry, orthopedics, photography and retouching, and laboratory technique. "Le sexe ne comptera plus, seuls compterons le savoir-faire professionnel l' intelligence, les dons naturels ou acquis." 1

In March, 1924, a reform of the system established in 1882 provided for a six year course for girls who look forward to home activities. The program of studies in this course was identical with the former program except for the extra year. For others wishing a baccalaureate there was a course established similar to that of boys' lycées with modifications in time to make it appropriate to girls. 2 All girls take the common course of four years giving domestic science and allied subjects and then for the baccalaureate they take ancient languages. If the girl wishes a "diplôme de fin d'études secondaires" after the common course, she takes ancient and modern literature, psychology and ethics.

In May of the same year (1924) a movement was introduced to have mixed competitions for the "agrégations" and the "certificats". This would mean that

1 Thamin, "L'Educ. des Filles", p.521

2 Kandel, "Reform of Sec. Ed.". Ch. VI.

women would take exactly the same courses as men. The law did not pass. In July, 1925, it was decided to require the same amount of Latin from boys as from girls in preparation for baccalaureate. 1

M. Lucien Poincaré 2 shows the after-war reaction in his advice to girls. He does not wish them to continue to hold the places which they held while men were at war. He fervently prays that they will return home, and raise a family. France's depopulation has been the subject of serious discussion, and many have felt that the new vocations open to women would ~~take~~ them away from the home and make them scorn the profession of motherhood. "Mais, mesdemoiselles, s'il en est beaucoup parmi vous qui rêvent de poser un jour sur leurs blondes cheveux la sombre toque de l'avocat ou le symbolique bonnet du docteur, je dois franchement les avertir que nous ne désirerons pas que ce rêve, sauf exceptions, pour la plupart d'entre elles devienne une réalité." 3

We could not justly close a study of this sort without some sort of recognition of our present day

1 C. Richard - "France"

2 "Education Science, Patrie"

3 Poincaré-op.cit. p.17

educational theorists. As the years pass by, the theories become more and more general until it is now almost impossible to separate distinctly the theories which were meant to apply only to men's education, and those solely for women's. In other words, the barrier is down so far that writers are forgetting that such an unnatural barrier ever existed. Some of the outstanding French pedagogues are Mme. Kergomard, the advocate of the infant school, Ernest Lavissee Georges Clemenceau, Ferdinand Buisson, Gustave Lanson, and Gabriel Compayré whom we have quoted so extensively. ¹ There are many others also whose names deserve to be mentioned. As regards their individual theories on education, it would seem that it is unnecessary to inquire, since they all believed to a lesser or greater degree that men and women should have equal education.

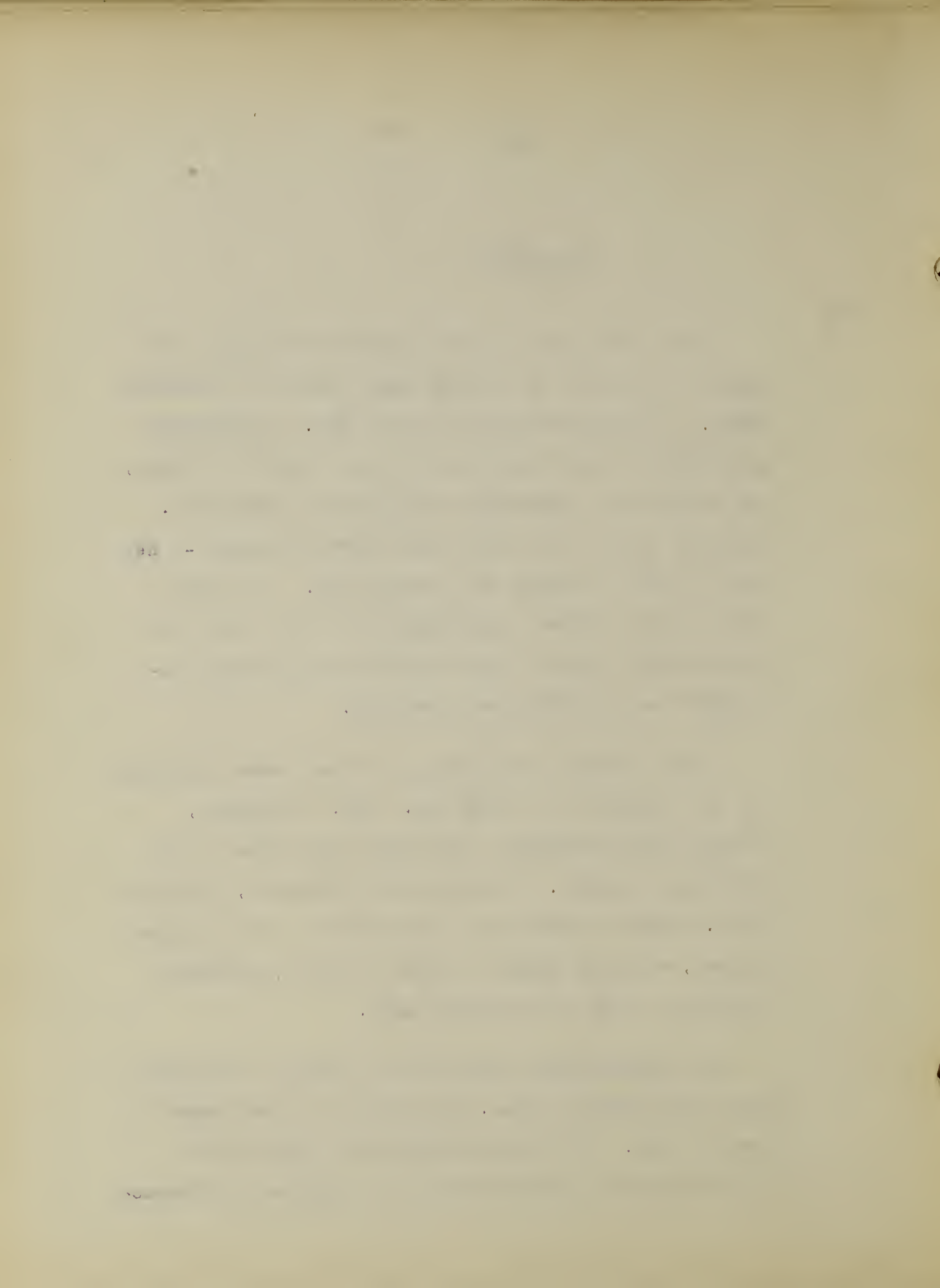
¹ Buisson & Farrington, op. cit.

Conclusion

Before the seventeenth century there were a few names to cite, but no real attempt was made to educate woman. In the seventeenth century Mme. de Maintenon and Fénelon considered the piety and "bonté" of woman, and thought her naturally religious and submissive. One part of her life they understood very well - her role as wife, a mother and a Christian. The other event in the century, the founding of the school for girls at Port Royal, began the educative process although it was firmly conventualized.

The eighteenth century had several women advocates for the education of their sex. Mme. de Lambert, strongly under Fénelon's influence had little of originality to offer. Although still monastic, the Abbé de St. Pierre recommended a school with a very liberal program, adopting French instead of Latin, and advocating the study of household arts.

The outstanding figure of the century - Rousseau - has little use for women. His theory is that woman is made for man. So he makes Sophie the model of all virtues but the personification of ignorance (innocence



he would call it). Mme. d'Epinay's theories on education were too far above a child's head, and her poor Emily must have suffered a great deal from the moral discourses lavished upon her. Mme. de Genlis withdrew from the wickedness of the city to teach her children. She had several good ideas, such as teaching foreign languages to very young children, but she overworked all her theories. Mme. de Staël was not an originator of educational theory, and spent much of her time vacillating in her attitude towards different ones. Mme. Necker de Saussure wished a sound education both in domestic science and in the arts of polite society. She believed that mothers as the first teachers of their children should themselves be well-educated.

The Revolution stopped for a few years the progress of educational theory. Then we have Talleyrand who believed that women's chief education should be domestic and that women should not attempt masculine pursuits. Condorcet who followed him proposed a heavy program of studies for girls, and wanted them to have the same education as boys. Jean Marie Calès wanted woman to be educated, but at the least trouble

The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is not only one of the most important but also one of the most difficult in the history of science. The author then proceeds to a detailed examination of the various theories which have been proposed to explain the origin of life. These theories are divided into two main classes: the spontaneous generation theory and the biogenesis theory. The spontaneous generation theory, which is the older of the two, holds that life can arise from non-living matter. The biogenesis theory, on the other hand, holds that life can only arise from pre-existing life. The author then discusses the evidence in support of each theory and finally concludes that the biogenesis theory is the more probable of the two.

and expense possible.

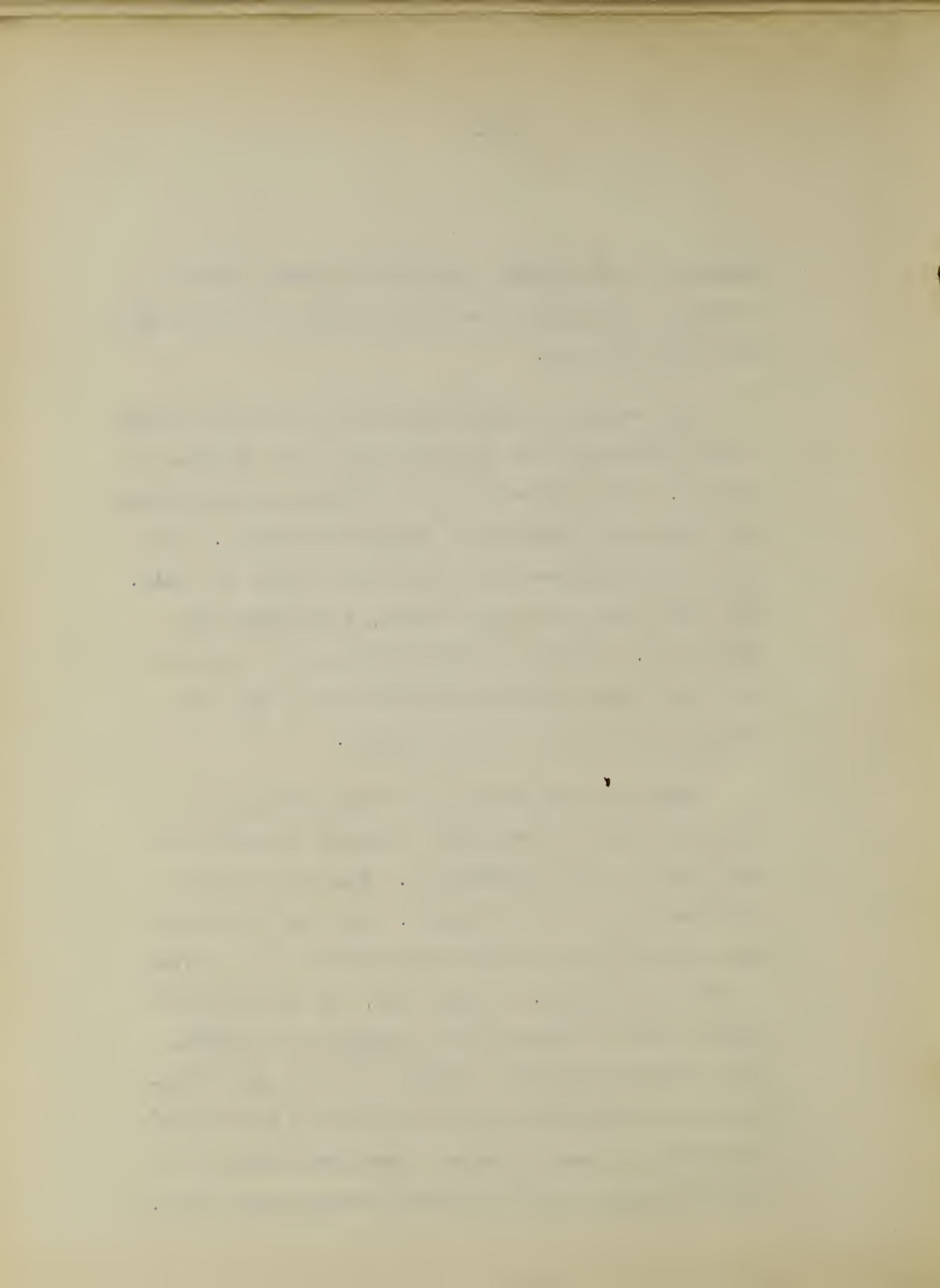
The nineteenth century was ushered in by Napoleon who founded a school for girls at Écouen. Mme. Campan, in charge of this school, stressed the fact that no education could take the place of home influence. The girls were taught domestic science and practical things at which they could earn money. Mme. de Rémusat said woman's judgment should be trained and appreciated; she believed in teaching by precept. Aimé Martin, a sentimentalist overdid the importance of woman; he felt keenly that they should be freed from their bondage. Caroline Barrau thought women should be taught to think. She stressed the idea that women need education to bring up their children. Mme. Cavé proposed that each girl have a vacation and an avocation; one to be housework, the other some means of earning money.

In 1880 women's education was officially recognized by the passage of the law creating five years of secondary education for girls. The movement from then on assumed national proportions. The Vicomtesse d'

Adhémar, an aristocrat, proposed to teach girls to be charming, and suggested a year in Paris to finish their cultural education.

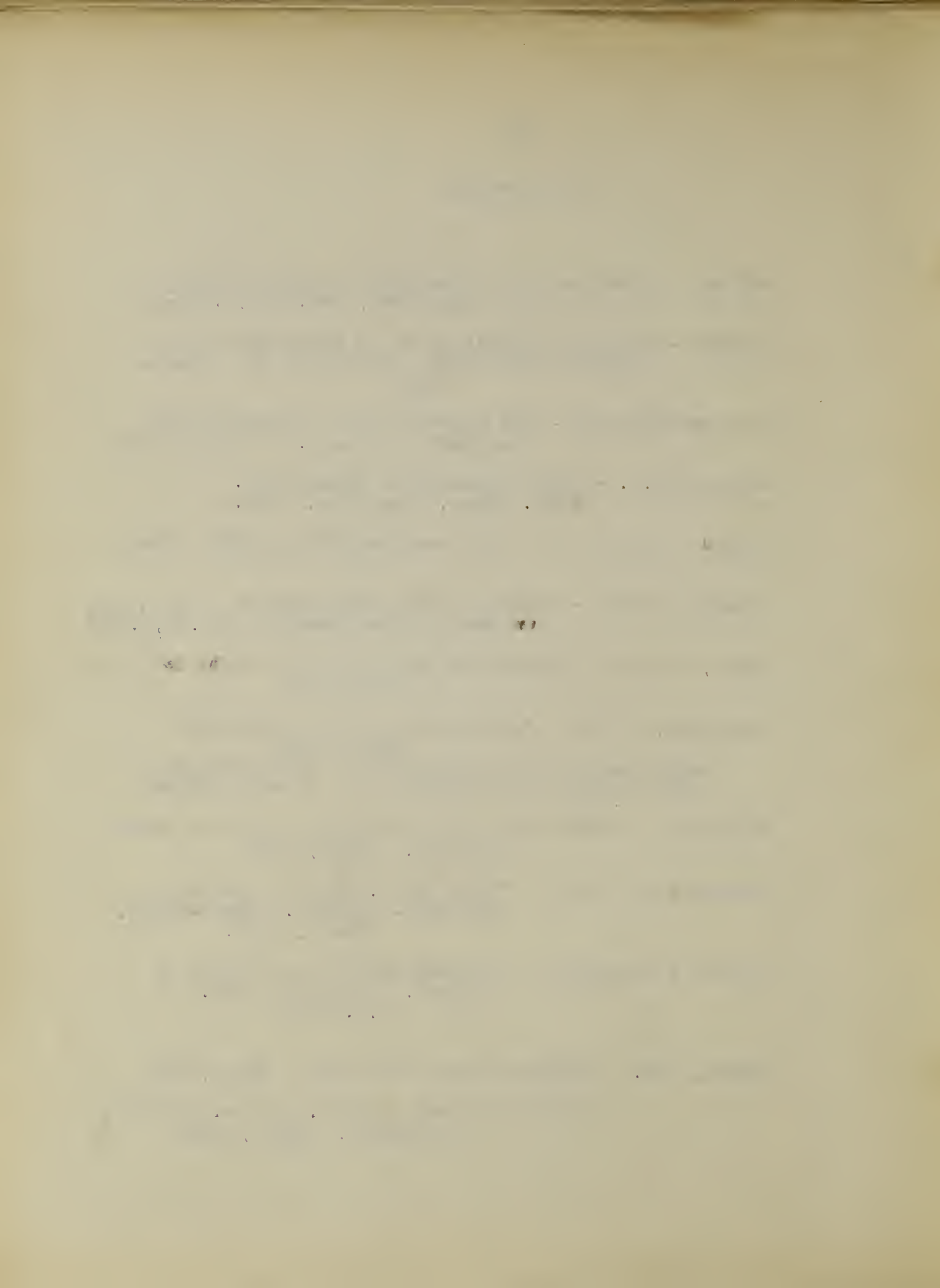
The twentieth century appeared without any change in the development of education until the outbreak of the war. This liberated girls forcibly and necessitated a thorough renovation of women's education. All sorts of professions and trades were opened to women. They even taught in boys' lycées, a hallowed spot heretofore. The new movement occasioned a change in the curriculum, so now all who intend to take the baccalaureate take the same courses.

The new ideas have so strongly permeated the literature that no longer are separate theories for boys and for girls promulgated. When education is discussed it is for both sexes. Now that education has become "free and equal" we hope that it continues to hold this course. At any rate, the present tendencies seem to bear out the prophesy of Elizabeth Hamilton when she said: "Toutes les fois que l'éducation devient l'objet de l'attention et de l'intérêt universels, on peut prononcer avec assurance que la société est dans un état d'amélioration progressive."



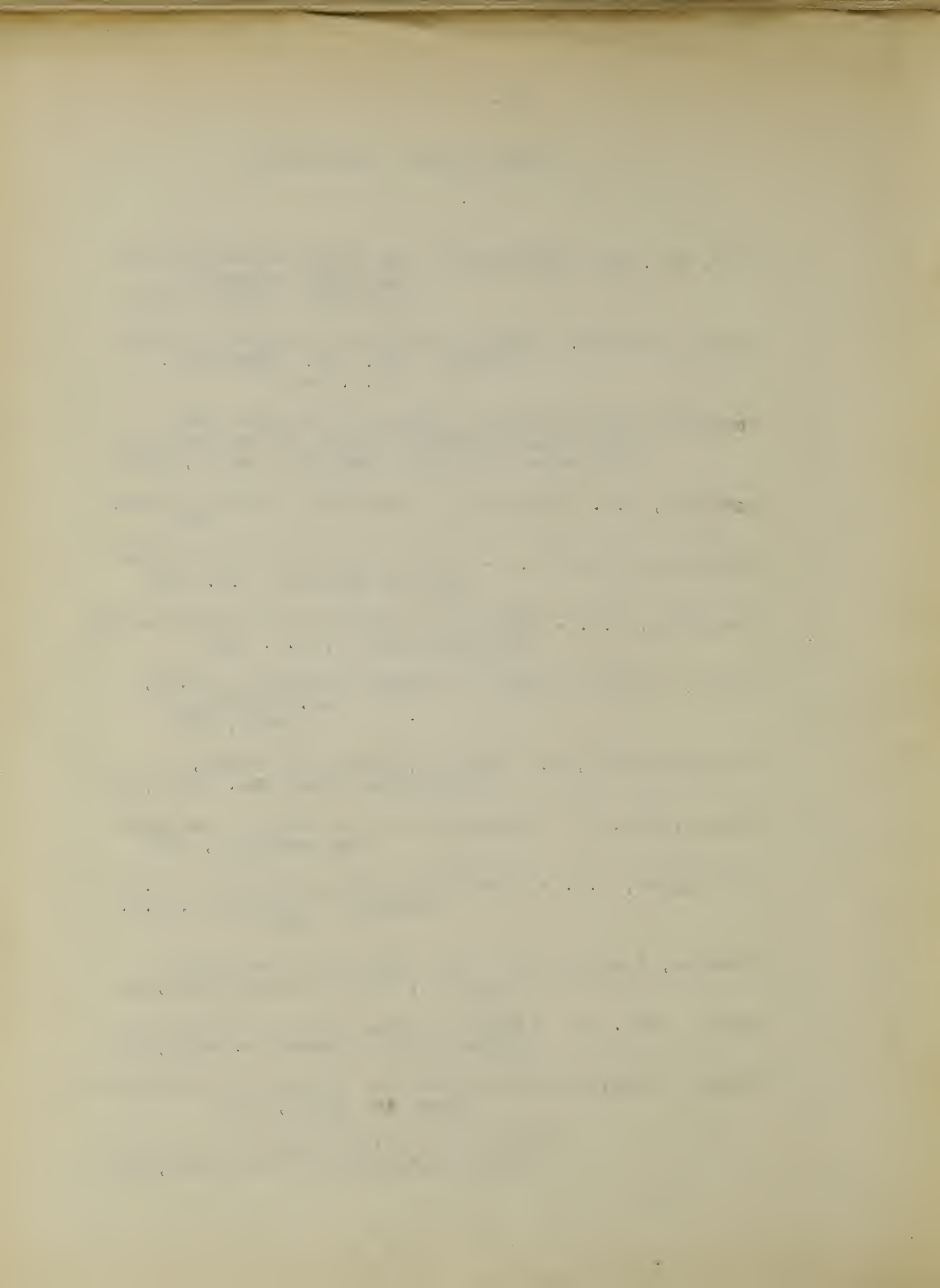
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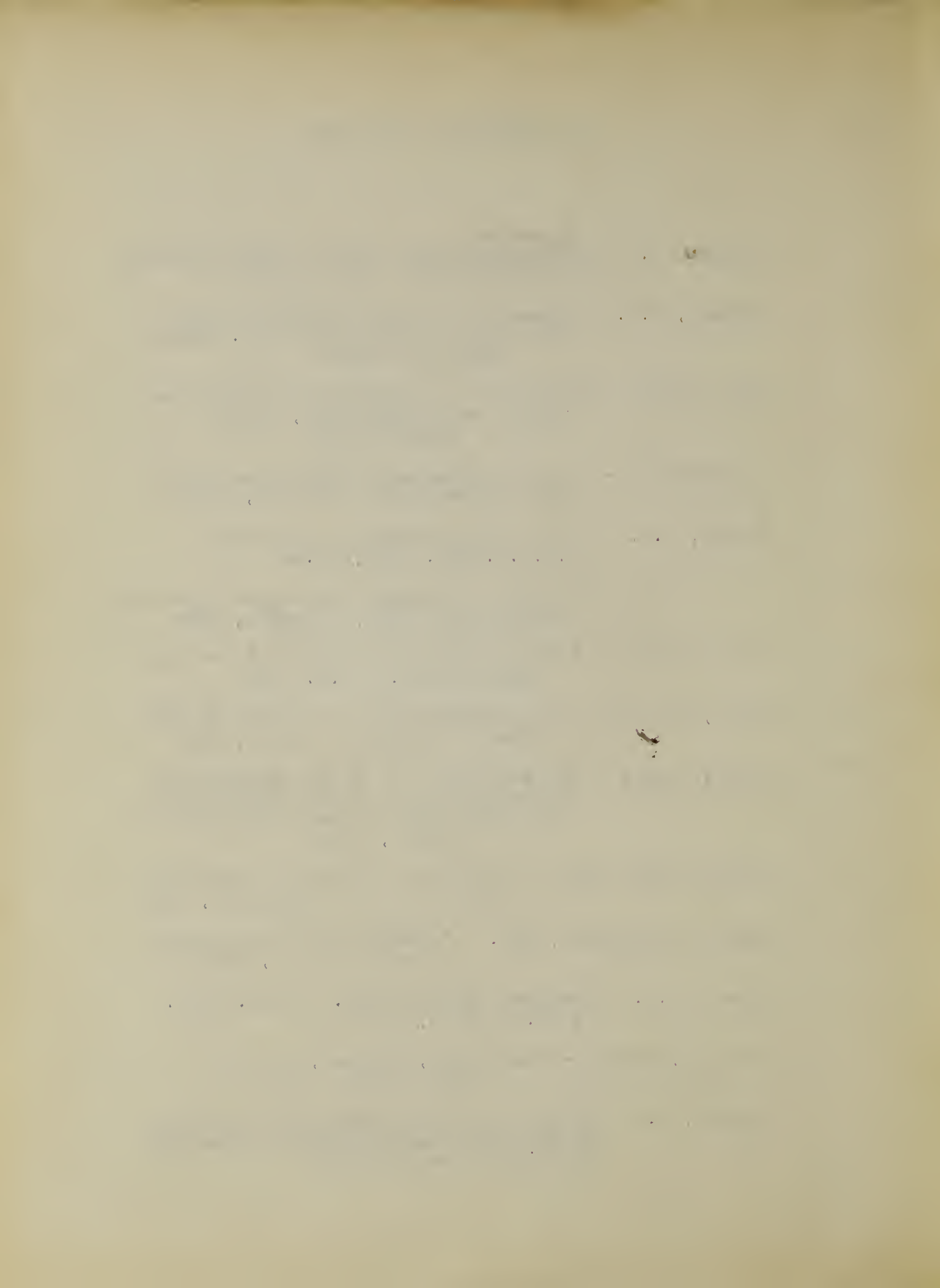
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